

# A Pragmatic Study of the “Supplication of Complainers” by Imam Ali Al-Sajjad

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**Abstract**—The present study is an attempt to analyse Imam Ali Al-Sajjad’s “Supplication of Complainers” pragmatically. This concept is selected to be studied due to its importance in daily life and there are few researches about it, as far as the researcher knows. The present study mainly aims to answer the following question: What are the types of main speech acts, speech act strategies and auxiliary speech acts and their frequency in the Supplication of Complainers. It is hypothesized that: the most commonly main speech act is representative. Representative speech act strategy of complaining is mostly used Explanation is the most dominant auxiliary speech act. Quantitative analysis is used (using frequencies and percentages) as well as qualitative (using Searle’s 1969 classification of speech acts and van Dijk’s 1977 classification of auxiliary speech acts) analysis of the data. After analysing the data, it has been concluded that the above hypotheses are verified.

**Index Terms**—complaining, Imam Ali Al-Sajjad, pragmatics, speech acts, supplication

## I. INTRODUCTION

Pragmatics is a branch of linguistics that studies how language is used and how context influences meaning. However, to understand meaning, it depends not just on the linguistic meaning but also on the context, real-world experience, and inference in order to resolve various language ambiguities, such as speech act. A speech act, on the other hand, is one of the pragmatics sub-branches and it represents the main unit of linguistic communication. A speech act is an output of what is said throughout the production of a speech. It is how individuals act through their utterance (Searle, 1969).

However, the present study sees a gap in investigating supplication in the scripture of Imam Ali Al-Sajjad, specifically “The Supplication of Complainers” pragmatically. Thus, the present study aims to answer the following:

1. What are the types of speech acts commonly used by Imam Ali Al-Sajjad (P.B.U.H.) in “The Supplication of Complainers”?
2. What and how frequently are the speech act strategies used in “The Supplication of Complainers”?
3. What and how frequently are the types of auxiliary speech acts commonly used by Imam Ali Al-Sajjad (P.B.U.H.) in “The Supplication of Complainers”?

## II. LITERATURE REVIEW

### A. Pragmatics

Pragmatics studies how what is unsaid can be identified and comprehended as part of what is expressed, as shown by Yule (1996, p. 3) who defines pragmatics as “the study of speaker meaning”. It is concerned with analysing the meaning behind speakers’ utterances than actual the words in those utterances. Yule (1996, p. 3) also defines pragmatics as “the study of contextual meaning”, that is it deals with the interpretation of speakers intended meaning in a certain context and how this context influences what is said. He (1996) states that “pragmatics is the study of how more gets communicated than is said”. Huang (2007, p. 2) has the same viewpoint, he defines “pragmatics” as “the systematic study of meaning by virtue to language use”.

#### Speech Act Theory

A speech act (henceforth “SA”) is the primary means of linguistic communication, according to Searle (1969), a SA is the result of all the words that are spoken throughout the creation of a speech. It is the way people behave through their words. They use their talks to accomplish tasks rather than just express themselves through sentences with grammatical patterns. Speech acts (henceforth “SAs”) are actions that are carried out through the use of words.

#### (a). Austin’s Theory of Speech Acts

Austin (1962) in his book *How to Do Things with Words* proposes a distinction between performatives and constatives. He claims that a performative is an action carried out by the utterance itself.

According to Austin (1962), there are three different types of acts: locutionary, illocutionary, and perlocutionary. According to Van Eemeren and Grootendorst (1983, p. 26), the three acts are as follows:

1. Locutionary act: is the act of speaking.
2. Illocutionary act: an action taken in the course of speaking.
3. A perlocutionary act: is an action carried out through speech.

Therefore, Austin (1962) divides utterances into the following categories based on their illocutionary force:

- Verdictives

According to Austin (1962) verdictives consist of giving and providing conclusions and results, official or unofficial, based on data or justifications for their worth or veracity, to the extent that these may be distinguished. The three most frequent verdictive verbs are "to place," "to put in," and "to grade".

- Exercitives

They can be recognized by a description that emphasizes their strength, power, and rights. They are thus used to express individual opinions, whether they be in favor of or against a certain subject. The typical exercitive verbs are "to appoint", "to vote", "to order", and "to argue" (Austin, 1962).

- Commissives

According to Yule (1996), "commissives" are the specific forms of SAs that speakers use to bind themselves to future actions, including promise, warn, threaten, and swear. The speaker affects the hearer in some way as a result of these acts.

- Behabitives

Austin (1962) claims that these acts are utilized to convey "social behaviours" or "attitudes" that reflect the general public's response to people's behavior, including expressing gratitude, apologies, congratulations, and compliments.

- Expositives

Austin (1962) claims that the main aim of "expositives" is to conduct or explain arguments. Such as: declaring, confirming, and reviewing.

According to Austin, a performative must fulfill a number of conditions in order to be successful or "felicitous," as described in Huang (2007). Felicity conditions, or FCs for short, are conditions in which it is appropriate to use words to carry out actions. Austin (1962) distinguishes between three fundamental FC characteristics, each of which is associated with effectiveness in speaking or performing:

A. (i) There must be a conventional technique with a conventional outcome.

(ii) The circumstances and individuals must be appropriate for the technique.

B. The method must be carried out (i) appropriately and (ii) entirely.

C. Often (i) the persons must have the appropriate ideas, feelings, and intentions, as described in the procedure, and (ii) if subsequent conduct is indicated, then the relevant parties must do so (Huang, 2007).

(b). *Searle's (1969) Theory of Speech Acts*

In order to categorize SAs, Searle (1969) starts by proposing that when someone speaks, three distinct acts are carried out: utterance acts, propositional acts, and illocutionary acts. Utterance acts are only a series of words spoken aloud. Speaking words in sentences in specific ways and for specific purposes constitutes propositional and illocutionary acts.

The original Austinian felicity requirements were transformed by Searle four basic categories—propositional content, preparation condition, sincere condition, and essential condition—that form a neo-Austinian taxonomy:

i. Propositional Content Conditions: They are conditions that specify what the SA is about and identify the restriction on the content of a speaker's utterance expressed.

ii. Preparatory Conditions: These conditions specify the real world prerequisites or the contextual requirements to each speech act.

iii. Sincerity Conditions: These conditions indicate the act must be performed sincerely. It refers to the required beliefs, feelings and intentions of the speaker.

iv. Essential Conditions: The essential conditions define the performed act in the sense that the speaker wants his act to be counted as an identifiable act. They are the constitutive rules that determine the type of the illocutionary act Huang (2007).

According to Searle (1969), there are five primary kinds of speech actions, each of which contains a large number of additional sub-acts that can be distinguished from one another depending on their felicity condition. These SAs and their corresponding sub-acts that are expected to be in the data under study which are as follows:

- Representatives

In the sense that they add a truth-value, these are the type of SAs that bind the speaker to the veracity of the propositions they proclaim. They are statements that faithfully convey the outer world in the speaker's words (Yule, 1996). Representatives are statements that bind a listener to the truth of the assertion. These verbs fall under the heading of representatives "assert, report, complain, state, affirm, describe, conclude, etc." (Searle, 1969).

- Speech Act of Complaining

Searle and Vanderveken (1985) consider SA of complaining as assertive and expressive SA because one can complain by asserting that something is bad or by expressing his discontent about something. The following FCs, put forth by Searle and Vanderveken (1985), can be used to file complaints:

PCC: Bad P about a certain state of affairs.

PC: S expresses his discontent about P and H might not be responsible for what S is complaining about.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a bad state of affairs.

➤ Speech Act of Describing

PCC: Any proposition P.

PC: (a) S represents his beliefs about H (b) S believes that H is so and so.

SC: S believes P.

EC: The statement is considered an undertaking that P is a true representation of the situation as it stands (Searle, 1969).

- Directives

According to Leech (1983), the speaker should utilize the order to persuade the addressee to take action. It seeks to influence the addressee in certain ways through behavior. To order someone else to do something, the speaker employs a directive SA. Requesting, asking, demanding, advising, pleading, bidding, prohibiting, and recommending are a few verbs of the directive act.

➤ Speech Act of Asking

Requesting is employed felicitously according to the following FCs that are proposed by Searle (1969):

PCC: Future act of H.

PC: It is not immediately apparent to S or H that H will carry out the act, even though H is capable of performing it and S thinks that H can.

SC: S wants H to do the act.

EC: S's utterance counts as an attempt to get H to do the act.

- Expressives

According to Yule (1996), an expressive SA is one that conveys the speaker's mood. It may be brought about by either the actions of the addresser or the addressee. Expressions of happiness, pain, likes, dislikes, interest, or sadness are all examples of expressive acts that convey psychological states. The verbs in this category include welcome, apologize, congratulate, thank you, regret, and condole, among others.

- Commissives

Huang (2007) claims that while using a commissive act, speakers commit themselves to take some future action. The speakers make an effort to make the world and the words fit one another. Assuring, promising, pledging, threatening, refusing, volunteering, and swearing are examples of these actions.

- Declarations (or Declaratives)

This form of speech act has the power to "change the world via their utterances" (Yule, 1996). It implies that the speaker has the power to make immediate changes simply by speaking. Searle These SAs, like acquitting, disqualifying, declaring, and others, alter the course of history just by being spoken.

However, Searle (1969) classifies SAs into five categories that have to be distinguished from auxiliary speech acts. These auxiliary SAs are not independent; rather, they are connected to the SAs described by Searle, which is why they are referred to be 'auxiliary'.

Van Dijk (1977) proposed the idea of "auxiliary speech acts," which are minor or auxiliary speech acts that support or clarify the primary speech acts. He (1977) offers the following eight auxiliary speech acts: "justification, explanation, addition, conclusion, contradiction, explication, correction and condition".

(c). *Van Dijk's (1977) Auxiliary Speech Acts*

These SAs are referred to as "auxiliary" by Van Dijk (1977a) since they are not intended to communicate the main communication messages, as are the major SAs in Searle's model (1969), which is what they are intended to do. Rather, they take part in distributing signals from the main SA that are tailored to individual miners. They are named by the function they occupy in the utterance. They are as follows: (justification, explanation, addition, conclusion, contradiction, explication, correction and condition).

- Justification

One sort of auxiliary SAs, according to van Dijk (1977b; as cited in Al-Hindawi et al., 2011), is when speakers use SAs as a defense or inspiration to improve the felicity of another SA. To put it another way, performing the initial speech act is necessary for carrying out a future speech act correctly or effectively. Usually, the justification act comes before the main SA.

- Explanation

An alternative to justification. A statement or claim that follows another main SA falls under this category of auxiliary SAs. The major SA that reflects the reality that needs to be explained is frequently followed by the explanation act (van Dijk, 1977b; as cited in Al-Hindawi et al., 2011).

- Addition

Such auxiliary SAs imply that the speaker intends to build on what has already been said. You might call it an "addition" or a "continuation". According to Van Dijk (1979), the "addition connectives" "and" and "moreover" are the most commonly used.

- Conclusion

Some SAs serve as the conclusion of other SAs that serve as the premise, according to Van Dijk (1977a; cited in Al-Hindawi et al., 2011). Van Dijk (1979) states that "conclusion connective" is "so". The pragmatic aspect of this connective is "drawing a conclusion" or "concluding".

- Contradiction

The same speaker can link this type of auxiliary SAs to signify the satisfaction or non-fulfilment of illocutionary requirements or to simply stress that a prior SA becomes felicitous in specific circumstances (Van Dijk, 1979). As a result, the first speech act has been "restricted" by the second. 'But' serves as the pragmatic connective in this type.

- Explication

This sort of auxiliary SAs is used by the speaker to demonstrate that the speech act in question is being indicated more clearly. These explanations also function as a type of repetition (Van Dijk, 1979).

- Correction

Speakers will occasionally execute SAs to determine whether one of the prerequisites (presuppositions) of a prior act has been met or not. 'Or' is the fundamental pragmatic connective that is employed in rectification. The phrases "that is, well, though, in fact, on the contrary," and similar expressions are other pragmatic connectives that are employed in rectification. Additionally, the word "if" can be used to introduce corrections usually followed by "at least" (Van Dijk, 1980).

- Condition

These auxiliary SAs are used to provide details of a context that the speaker is unaware of and in which a SA should be considered. These elements are not inherent in the earlier SA; rather, they are transient or contextual. The pragmatic connective used in conditions is "if" (Van Dijk, 1979).

In analysing the data, the present study depends on dividing the data into utterances. The following sub-section refers to the meaning of an utterance and how they are divided.

### B. Utterance Meaning

Every utterance has a meaning and can be interpreted in a particular way, but how can these utterances be interpreted? The answer might be easy and straightforward which is by looking at the meaning of each word in the utterance. However, there is so much beyond what is literally uttered. What deals with what is beyond the literal meaning is the domain of pragmatics.

The study of meaning as it is conveyed by a speaker (or writer) and understood by a listener (or reader) is the focus of pragmatics. According to Yule (1996), pragmatics is the study of contextual meaning; research of this kind inevitably entails interpreting what individuals mean in a given situation and how that environment affects what is said. It also takes into account the context—where, when, and with whom they are speaking.

Kroeger (2018) specifies three levels of meaning. They are:

1. word meaning
2. sentence meaning
3. utterance meaning (also referred to as "speaker meaning")

While Thomas (1995, p. 2) identifies the levels of meaning as the following:

Abstract meaning is the initial level. By giving a word, phrase, or sentence a sense and/or reference, one can advance from abstract meaning to contextual meaning, also known as utterance meaning. When the speaker's intention is taken into account, the utterance's force—the third level of meaning—is reached.

The study of pragmatics examines how context affects the meaning of words or statements. It places a strong emphasis on how language meaning relates to context.

### C. Supplication

Al-Asifi (2011) defined supplication as the conduit between the creature and his Creator and as man's conversation with Allah. It is asking Allah, the All-Powerful, for help on behalf of the helpless. He (2011) adds that supplication is the expression of deprivation to Allah and it is the pronunciation of poverty to the Eternal Absolute.

Supplication is a form of prayer, that is when one party humbly or earnestly asks another party to provide something, either for the party who is doing the supplicating (e.g., "Please spare my life.") or on behalf of someone else (Website Source 1).

Different dictionaries define "supplication" as Collins English Dictionary (Website Source 2) indicates that "a supplication is a prayer to Allah or a respectful request to someone in authority for help". Merriam Webster (2022) defines it as "to make a humble entreaty especially: to pray to Allah" (Website Source 3).

Therefore, the definitions of supplication used in this study include Morgan's (2010), which defines it as an informal, private discussion with Allah, and Palmer's (1980) definition, which characterizes it as an increased petition. It is drawn

from the image of the supplicant bowing at the feet of the master and has inherent overtones of humility and ferocity of prayer.

#### Supplication in Islam

In Islam, a prayer is referred to as a "Du'a" (دعاء). Du'a is defined by Asifi (2008) as a servant requesting Allah for what they need. By examining this definition, the following elements of supplication are discernible:

1. Allah, the One, was called upon.
2. A human individual, the supplicant.
3. The purpose for which one prays, or the need that one brings to Allah through prayer.

The components of the prayer are thus the Almighty Allah, the one being invoked, the supplicant who must meet specific requirements in order for his plea to be granted (such as being honest in his intention), and the attraction between the supplicant and Allah.

In summary, supplication in Islam refers to making an appeal to Allah with praise, thanks-giving, hopes, and wants. It is a fundamental foundation for shaping the soul in line with the Divine Will.

Al-Sahifa Al-Sajjadiyya is one of the greatest works of Islam spirituality ever created, and it is the earliest prayer manual in Islamic sources. The Psalms of the Prophet's family, authored by Imam Ali Al-Sajjad. There are the 15 supplications and numerous duas in this book. "The Supplication of Complainers" is one of these supplications. Imam Ali Al-Sajjad (P.B.U.H.) displayed his deep awe of Allah in this hushed prayer. Through supplication, Imam Ali Al-Sajjad (P.B.U.H.) made it possible to communicate with Allah.

### III. DATA ANALYSIS

TABLE 1  
THE PRAGMATIC ANALYSIS OF "THE SUPPLICATION OF COMPLAINERS" مناجاة الشاكين

| No. | Utterance  | Main SA        | SAs' Strategy | Auxiliary SA  |
|-----|--|----------------|---------------|---------------|
| 1   | الهي اليك أشكو نفساً بالسوء أماره<br>"My God, to Thee I complain of a soul commanding to evil," (Chittick, W. C., 1988).   | Representative | Complaining   | /             |
| 2   | والى الخطيئة مبادرة، وبمعاصيك مولة، ولستخطك متعزصة<br>"rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger." (Chittick, W. C., 1988).   | Representative | Describing    | /             |
| 3   | تسلك بي مسالك المهالك، وتجعلني عندك أهون هالك،<br>"It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;" (Chittick, W. C., 1988).  | Representative | Complaining   | /             |
| 4   | كثيرة العجل، طويلة الأمل، إن مسنها التمر تجرغ، وإن مسنها الخير تمنع،<br>"many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;" (Chittick, W. C., 1988).   | /              | /             | Explanation   |
| 5   | مائلة إلى اللعب واللهو مملوءة بالغفلة والسهو، تسرع بي إلى الخوبة وتسوفني بالتوبة<br>"inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance." (Chittick, W. C., 1988).  | /              | /             | Explanation   |
| 6   | الهي أشكو اليك عدواً يضلني، وشيطاناً يغريني،<br>"I complain to Thee of an enemy who misguides me and a Satan who leads me astray." (Chittick, W. C., 1988).  | Representative | Complaining   | /             |
| 7   | قد ملأ بالوسواس صدري، واحاطت هواجسه بقلبي، يعاضد لي الهوى، ويؤيد لي خب الدنيا ويحول بيني وبين الطاعة والرفق<br>"He has filled my breast with tempting thoughts, and his suggestions have encompassed my hear, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!" (Chittick, W. C., 1988).  | Representative | Describing    | /             |
| 8   | الهي اليك أشكوقلباً قاسياً مع الوسواس متقلباً، وبالزئ والطعن متلبساً،<br>"My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal," (Chittick, W. C., 1988).   | Representative | Complaining   | /             |
| 9   | وعيناً عن الكاء من خوفك جامدة، و إلى ما يسرّها طابخة<br>"and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!" (Chittick, W. C., 1988).   | /              | /             | Addition      |
| 10  | الهي لا حول لي ولا قوة إلا بقدرتك، ولا نجاة لي من مكاره الدنيا إلا بعصمتك،<br>"My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation." (Chittick, W. C., 1988).  | /              | /             | Justification |
| 11  | فأسألك ببلاغة حكمتك ونفاذ مثبتيك، أن لا تجعلني لغير جودك متعزساً، ولا تصيرني للفتن غرضاً وكُن لي على الأعداء ناصراً، وعلى المخازي والغيوب سائراً، ومن البلاء واقياً، وعن المعاصي عاصماً برأفتك ورخمتك يا أرحم الراحمين،<br>"So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!" (Chittick, W. C., 1988). | Directive      | Requesting    | /             |

## The Analysis

## Utterance (1)

”إلهي إني أشكو نفسي بالسوء أماره“

*“My God, to Thee I complain of a soul commanding to evil,”*

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance complains to Allah the self which committed evil. That is, it commands him to commit sins and beautifies evil for him. Imam Ali Al-Sajjad (P.B.U.H.) complains to Allah from what he is in and about himself.

## Utterance (2)

”وإلى الخطيئة مبادرة، وبمعاصيك مولعة، ولسخطك متعرضة“

*“rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger.”* (Chittick, W. C., 1988).

(Main SA: Representative/Describing)

It is a description of the state of longing that the soul pushes its owner to collect and commit sin.

## Utterance (3)

”ثقل بي مسالك المهالك، وتجلعني عندك أهون هالك،

*“It takes me on the roads of disasters, it makes me the easiest of perishers before Thee;”* (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

Imam Ali Al-Sajjad (P.B.U.H.) complains that the soul like this makes him among those who perish and who are far from Allah's mercy and lead to His wrath.

## Utterance (4)

، كثيرة العلل، طويلة الأمل، إن مسها الشر تجزع، وإن مسها الخير تمنع،

*“many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging;”* (Chittick, W. C., 1988).

(Auxiliary SA: Explanation)

This utterance offers an explanation to the previous speech act, that is, Imam Ali Al-Sajjad (P.B.U.H.) wants to clarify that the illness of the soul is one of the most dangerous diseases that afflict a person until it makes him collapse.

## Utterance (5)

، ميالة إلى اللعب واللهو مملوءة بالغفلة والسهو، تسرع بي إلى الخوبة وتسوفني بالتوبة

*“inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance.”* (Chittick, W. C., 1988).

(Auxiliary SA: Explanation)

Imam Ali Al-Sajjad (P.B.U.H.) continuous explaining about the ill self, a person loses his balance and integrity due to his state of defeat in the places of evil, so he panics and strives for good, and he is prevented.

## Utterance (6)

إلهي أشكو إنيك عدواً بضلني، وشيطاناً يغبيني ،

*“I complain to Thee of an enemy who misguides me and a Satan who leads me astray.”* (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

The enemy who does not want him to be guided and reach the truth and his absence from the truth is the self as well as the Satan. If the soul becomes weak, Satan becomes powerful over it and leads it to its desires, takes it to its whims and does not leave it until its destruction, so which enemy is more harmful to man than that?

## Utterance (7)

، قد ملأ بالوسوس صدري، وأحاطت هواجسه بقلبي، يعاضد لي الهوى، ويزيئ لي حب الدنيا ويحول بيني وبين الطاعة والزلفى

*“He has filled my breast with tempting thoughts, and his suggestions have encompassed my heart, He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!”* (Chittick, W. C., 1988).

(Main SA: Representative/Describing)

Imam Ali Al-Sajjad (P.B.U.H.) complains about Satan because he has the ability to inspire the soul in which he improves the abominations and pushes the soul to commit them. And the feelings that Satan throws them into the mind and pushes man to commit sins.

## Utterance (8)

، إلهي إنيك أشكو قلباً قاسياً مع الوسواس متقلباً، وبالرئين والطبع متلبساً،

*“My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal,”* (Chittick, W. C., 1988).

(Main SA: Representatives/Complaining)

The most important thing that afflicts a person is the hardness of the heart. This is an obstacle to accepting obedience, and obeying God's commands and prohibitions. So the person complained about his hard heart. It is a complaint of an unusual condition afflicting him. So, Imam Ali Al-Sajjad (P.B.U.H.) complains the hardness of his heart.

## Utterance (9)

وغيثاً عن البكاء من خوفك جامدة، و إلى ما يسرها طامحة

“and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!” (Chittick, W. C., 1988).

(Auxiliary SA: Addition)

Imam Ali Al-Sajjad (P.B.U.H.) describes the state that sins make him cannot crying, because Crying is caused by tenderness of the heart and its lack of hardness of the heart, and yielding to something that is affected by it, and after being affected it leads to crying for it. And any reason that calls him to cry, this is evidence of the self's obedience to its influences.

Utterance (10)

إلهي لا حول لي ولا قوة إلا بقدرتك، ولا نجاة لي من مكاره الدنيا إلا بعصمتك،

“My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation” (Chittick, W. C., 1988).

(Auxiliary SA: Justification)

Imam Ali Al-Sajjad (P.B.U.H.) after confessing his guilt and complains his sins, he shows his weakness and need to Allah's power and strength, because power and strength do not come from himself unless it is from Allah's ability.

Utterance (11)

، فأسألك ببلاغة حكمتك ونفاذ مشيئتك، أن لا تجعلني لغير جودك متعزّضاً، ولا تُصيّرني للفتن غرضاً، وكن لي على الأعداء ناصرًا، وعلى المخازي والغيوب ساترًا، ومن البلاء واقياً، وعن المعاصي عاصماً برأفك ورحمتك يا أرحم الراحمين،

So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful! (Chittick, W. C., 1988)

(Main SA: Directive/requesting)

Imam Ali Al-Sajjad (P.B.U.H.) in this utterance is requesting from Allah to help him, it is an indication that pardon is the most obvious manifestation of His wisdom, and forgiveness is the most important implementation of His will in the course of His merciful will.

Results of Analysis

According to the statistical analysis in Table 2, two acts have been employed in the supplication. The most dominant act is the Representative SA. It scores 75%. Imam Ali Al-Sajjad (P.B.U.H.) is complaining from the position of powerlessness. The second act is Directive SA which made the frequency of occurrence 1 out of 7 and scores 25%. The other kinds of main SAs (Expressives, Representatives and Commissives) are not used, their frequency is 0%.

TABLE 2  
THE FREQUENCY OF OCCURRENCE OF MAIN SPEECH ACTS ACCORDING TO SEARLE (1969) AND AUXILIARY SPEECH ACTS ACCORDING TO VAN DIJK (1977) IN “SUPPLICATION OF COMPLAINERS”

| Main Speech Acts, Searle (1969) |       |            |       | Auxiliary Speech Acts, Van Dijk (1975) |       |              |       |             |       |             |       |          |     |               |   |            |   |               |   |             |   |            |   |           |   |
|---------------------------------|-------|------------|-------|--|-------|--------------|-------|-------------|-------|-------------|-------|----------|-----|---------------|---|------------|---|---------------|---|-------------|---|------------|---|-----------|---|
| Representatives                 |       | Directives |       | Expressives                            |       | Declarations |       | Commissives |       | Explanation |       | Addition |     | Justification |   | Conclusion |   | Contradiction |   | Explication |   | Correction |   | Condition |   |
| Total                           | Freq. | %          | Freq. | %                                      | Freq. | %            | Freq. | %           | Freq. | %           | Total | Freq.    | %   | Freq.         | % | Freq.      | % | Freq.         | % | Freq.       | % | Freq.      | % | Freq.     | % |
| 7                               | 6     | 75%        | 1     | 0                                      | 0     | 0            | 0     | 0           | 0     | 0           | 4     | 2        | 50% | 1             | 0 | 0          | 0 | 0             | 0 | 0           | 0 | 0          | 0 | 0         | 0 |
|                                 |       |            |       |  |       |              |       |             |       |             |       |          |     |               |   |            |   |               |   |             |   |            |   |           |   |

As shown in Table 3 below, explanation auxiliary SA is commonly used by Imam Ali Al-Sajjad (P.B.U.H.). It is used 2 times out of 4 and it scores 50%. Then, addition and justification auxiliary SAs each is used only one time and scores 25 %. The other kinds of auxiliary SAs are not used by Imam Ali Al-Sajjad (P.B.U.H.).

TABLE 3  
RESULTS OF MAIN SPEECH ACT STRATEGIES IN “SUPPLICATION OF COMPLAINERS”

| Main SA type   | Strategies  | Freq. | %      |
|----------------|-------------|-------|--------|
| Representative | Complaining | 4     | 57.14% |
|                | Describing  | 2     | 28.57% |
| Directive      | Asking      | 1     | 14.28% |
|                | Total       | 7     | 100%   |

## IV. CONCLUSION

With respect to the present study's hypotheses, the following findings can be drawn:

1. Although there are some changes in the frequencies and percentages between them, it is assumed that different SAs are utilized in the "Supplication of Complainers".
2. The first hypothesis is verified as the representative are the most dominant SAs that are used in the selected data. Then the directive SA is also used in the selected data declarations, expressives and commissives are not used.
3. The second hypothesis is also verified, the most dominant strategy is complaining.
4. As for the third hypothesis which states, *explanation is the most dominant auxiliary speech act used*, has been validated.

## APPENDIX. “مناجاة الشاكين”

إلهي إنيك أشكو نفساً بالسوء أماره<sup>1</sup>، وإلى الخطيئة مبادرة<sup>2</sup>، وبمعاصيك مولعة<sup>3</sup>، وتسلك بي مسالك المهالك، وتجعلني عندك أهون هالك<sup>3</sup>، كثيرة العلل، طويلة الأمل، إن مسها الشر تجزع<sup>4</sup>، وإن مسها الخير تمنع<sup>4</sup>، ميالة إلى اللعب واللهو مملوءة بالغفلة والسهر، تسرع بي إلى الخوبة وتسوفني بالتوبة<sup>5</sup>، إلهي أشكو إنيك عدواً يضلني، وشيطاناً يغيوني<sup>6</sup>، قد ملأ بالوسواس صدري، وأحاطت هواجسه بقلبي، يعاضد لي الهوى، ويزيين لي حُب الدنيا ويحول بيني وبين الطاعة والزلفى<sup>7</sup>، إلهي إنيك أشكو قلباً قابساً مع الوسواس متقلباً، وبالزَّين والطبع متلبساً<sup>8</sup>، وعيناً عن البكاء من خوفك جامدة، وإلى ما يسرها طامخة<sup>9</sup>، إلهي لا حول لي ولا قوة إلا بقدرتك، ولا نجاة لي من مكاره الدنيا إلا بعصمتك<sup>10</sup>، فأسألك ببلاغة حكمتك ونفاذ مشيئتك، أن لا تجعلني لغير جودك متعزّضاً، ولا تصيّرني للفتن غرضاً، وكُن لي على الأعداء ناصراً، وعلى المخازي والغيوب سائراً، ومن البلاء واقياً، وعن المعاصي عاصماً برأفتك ورَحمتك يا أرحم الراحمين.<sup>11</sup>

## “The Supplication of Complainers”

My God, to Thee I complain of a soul commanding to evil<sup>1</sup>, rushing to offenses, eager to disobey Thee, and exposing itself to Thy anger<sup>2</sup>. It takes me on the roads of disasters, it makes me the easiest of perishers before Thee<sup>3</sup>; many its pretexts, drawn out its expectations; when evil touches it, it is anxious, when good touches it, grudging<sup>4</sup>; inclining to sport and diversion, full of heedlessness and inattention, it hurries me to misdeeds and makes me delay repentance<sup>5</sup>. My God, I complain to Thee of an enemy who misguides me and a Satan who leads me astray<sup>6</sup>. He has filled my breast with tempting thoughts, and his suggestions have encompassed my heart. He supports caprice against me, embellishes for me the love of this world, and separates me from obedience and proximity!<sup>7</sup> My God, to Thee I complain of a heart that is hard, turned this way and that by tempting thoughts, clothed in rust and the seal<sup>8</sup>, and of an eye too indifferent to weep in fear of Thee and eagerly seeking that which gladdens it!<sup>9</sup> My God, there is no force and no strength except in Thy power, and no deliverance for me from the detested things of this world save through Thy preservation<sup>10</sup>. So I ask Thee by Thy far-reaching wisdom and Thy penetrating will not to let me expose myself to other than Thy munificence and not to turn me into a target for trials! Be for me a helper against enemies, a coverer of shameful things and faults, a protector against afflictions, a preserver against acts of disobedience! By Thy clemency and mercy, O Most Merciful of the merciful!<sup>11</sup>

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